



# How to love Allah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you  
in good health and imaan.

On behalf of our AMAU Academy team, we would like  
to present to you these compiled notes that we have  
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team  
and have not been comprehensively checked  
by a teacher.

If you find any errors or corrections that need  
to be made, kindly inform us via our email  
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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



عليه السلام | Alayhis salaam  
**Peace be upon him**



رضي الله عنه | RadiAllahu `anhu  
**May Allah be pleased with him**

# The Definition of Mahabbah

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*Chapter One*

“

**IN THE ARABIC LANGUAGE,  
THE WORD MAHABBAH COMES  
FROM AL-HUB WHICH IS THE  
OPPOSITE OF AL-BUGHD  
MEANING TO HATE.**

Ibn al-Qayyim said:

"أنها من الصفاء والبياض؛ ومنه قولهم لصفاء الأسنان  
ونضارتها حبيب الأسنان وقيل: إنها مأخوذة من العلو والظهور"

**IT IS FROM THAT WHICH IS PURE  
AND WHITE; AND THIS IS FROM  
THEIR STATEMENT REGARDING THE  
CLEANLINESS AND WHITENESS OF  
ONE'S TEETH: HABIB AL-ASNAN. IT  
HAS BEEN SAID THAT IT IS TAKEN  
FROM BEING HIGH AND APPARENT,**

Madārij al-Sālikīn 3/9-10

”

Technically, the word al-Hub is when the heart leans towards honouring, respecting and hoping in something. This demonstrates that it is an action of the heart which can increase and decrease.

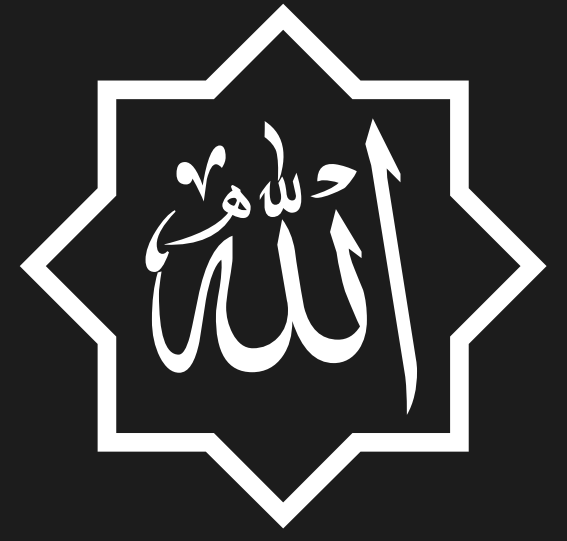
# The Ruling of Loving Allāh

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*Chapter Two*



# “LOVING ALLĀH IS A FOUNDATION WHICH THE RELIGION REVOLVES AROUND.”



There are three foundations which a Muslim must have:

- 1 Fear of Allāh
- 2 Hope in Allāh
- 3 Love of Allāh

Loving Allāh is obligatory by unanimous agreement. A person is burdened to come with matters that will lead them to loving Allāh. Loving Allāh is a condition of the testimony of faith.

1

"دَخَلَ الْبَصْرِيُّ عَلَى أَبِي عَبَّاسِ بْنِ سُرَيْجٍ، فَقَالَ لَهُ ابْنُ سُرَيْجٍ: أَيَّنَ تَعْرِفُ فِي نَصِّ الْكِتَابِ أَنَّ مَحَبَّةَ اللَّهِ فَرَضٌ؟ فَقَالَ: لَا أَدْرِي... فَقَالَ لَهُ قَوْلُهُ عَزَّ وَجَلَّ: {قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ} وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ { [التوبة: 24]، وَالْوَعِيدُ لَا يَكُونُ إِلَّا عَلَى تَرْكِ فَرَضٍ"

“Al-Basrī entered upon Abī ‘Abbās Ibn Surayj. Ibn Surayj said to him: How do you know from The book [i.e. al-Qur’ān] that loving Allāh is obligatory? He said: I do not know. Then he said the statement of Allāh: {Say, ‘O Prophet’, If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—‘if all these’ are more beloved to you than Allah and His Messenger and struggling in His Way, then wait until Allah brings about His Will. Allah does not guide the rebellious people} a threat of punishment does not come except for abandoning an obligation.”

Sulaymān Ibn ‘Abdullāh Ibn Muhammad Ibn ‘Abd al-Wahhāb (☐) said:

2

"إن المحبة قسمان: مشتركة، وخاصة. فالمشتركة: ثلاثة أنواع: أحدها: محبة طبيعية؛ كمحبة الجائع للطعام، والظمآن للماء، ونحو ذلك، وهذه لا تستلزم التعظيم. الثاني: محبة رحمة وإشفاق؛ كمحبة الوالد لولده الطفل، وهذه أيضا لا تستلزم التعظيم. الثالث: محبة أنس وإلف؛ وهي محبة المشتركين في صناعة أو علم أو مرافقة أو تجارة أو سفر لبعضهم بعضاً، وكمحبة الإخوة بعضهم بعضاً. فهذه الأنواع الثلاثة التي تصلح للخلق بعضهم من بعض، ووجودها فيهم لا يكون شركاً في محبة الله. القسم الثاني: المحبة الخاصة التي لا تصلح إلا لله، ومتى أحب العبد بها غيره كان شركاً لا يغفره الله، وهي محبة العبودية المستلزمة للذل والخضوع والتعظيم وكمال الطاعة وإيثاره على غيره، فهذه المحبة لا يجوز تعلقها بغير الله أصلاً"

**“Love is of two types: shared and exclusive. That which is shared is three types, [1] Natural love; like the love of the hungry one for food, and the thirsty one for water, and similar to this. This does not necessitate veneration. [2] Love of mercy and kindness; like the love of the parents for their young child, and this does not necessitate veneration. [3] Love of companionship; this is a shared love in a field, science, closeness, business or travelling with one another. Like the loving of brothers between themselves. These three types that occur between the creation is not Shirk in the love of Allāh. The second type: Exclusive love which is only suitable for Allāh, and if the slave has this for other than Allāh then it is considered Shirk which Allāh does not forgive; this is the love of servitude which necessitates humility, glorification, complete obedience and preference over others. This type of love is not permitted to other than Allāh.”**

Taysīr al-‘Azīz al-Hamīd p.411

# Signs Which Demonstrate That the Slave Loves Allāh

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*Chapter Three*



Love is a hidden matter of the heart and therefore this is a matter which everyone can claim.

Allāh ﷻ says:

1

﴿وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۖ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۖ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَإِلَيْهِ الْمَصِيرُ﴾

**“The Jews and the Christians each say: We are the children of Allah and His most beloved! Say, ‘O Prophet’: Why then does He punish you for your sins? No! You are only humans like others of His Own making. He forgives whoever He wills and punishes whoever He wills. To Allah ‘alone’ belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return.”**

Surah Al-Mā'idah: 18

There are signs which demonstrate that a person loves Allāh.

**First Sign**

**Love of meeting Allāh**

It cannot be perceived that one loves something except that the heart yearns to meet them.

‘Ubādah Ibn al-Sāmit رضى الله عنه reported that the Prophet ﷺ said:

1

"مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ"

**“Whoever loves to meet Allāh, Allāh loves to meet him; and whoever hates to meet Allāh, Allāh hates to meet him.”**

Ṣaḥīḥ al-Bukhārī 6507 and Ṣaḥīḥ Muslim 2683

When Allāh knew the love of His slaves for Him he made a promise between Him and them.

Allāh ﷻ says:

2

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

**“Whoever hopes for the meeting with Allah, ‘let them know that’ Allah’s appointed time is sure to come. He is the All-Hearing, All-Knowing.”**

Surah Al-‘Ankabūt: 5

However, what is the promise that is between Allāh and His slave?

There are many promises between them:

1

**Death**

2

**The Day of Resurrection**

3

**The meeting in Paradise and looking at Allāh’s Face.**

This does not mean that it is upon the slave to hope for death if they love Allāh. Rather, it means that when death comes upon the one who loves Allāh, they love it because it will allow them to meet and be close to Allāh. It will also allow them to receive that which Allāh has bestowed of reward and bliss.

Allāh ﷻ says:

3

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ - فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ﴾

**“Indeed, the righteous will be amid Gardens and rivers, at the Seat of Honour in the presence of the Most Powerful Sovereign.”**

Surah Al-Qamar: 54-55

## Second Sign

## Enjoying one's alone time with Allāh and reciting His Book

Muhammad Ibn al-'Ulā said:

1

"من أحب الله أحب أن لا يعرفه الناس"

**“Whoever loves Allāh, loves that the people do not know them”**

Al-Tawādu' wal-Khumūl by Ibn Abī Dunyā 64

Al-Junayd said:

2

"من أحب الله نسي ما دون الله"

**“Whoever loves Allāh, forgets anything other than Allāh”**

Tafsīr al-Qurtubī 18/174

The one who loves Allāh is consistent upon Tahajjud. They run away from everyone else and want to be alone in a dark room to spend time begging Allāh, talking to Him, reading the Qur'ān, benefitting from their time. They find joy and enjoyment in that.

The Prophet ﷺ loved things from the worldly matters but the highest level of love that he had was for his religion.

Anas Ibn Mālik رضي الله عنه narrated that the Prophet ﷺ said:

3

"حُبَّ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيبُ وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ"

**“In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer”**

Al-Nasā'ī 3939, and authenticated by al-Hākim

The Prophet ﷺ loved the prayer. The readers are encouraged to refer back to the beautiful statements of Ibn al-Qayyim in Madārij al-Sālikīn, Wābil al-Sayyib and Tarīq al-Hijratayn regarding the love the Prophet had for the prayer.

## Third Sign

## Patience upon the obedience of Allāh

One of the signs that a person loves Allāh is that they are patient upon the obedience of Allāh. They are consistent and continuous upon acts of worship. Please refer to the statements of Ibn al-Qayyim regarding this in Madārij al-Sālikīn and Tarīq al-Hijratayn.

#### Fourth Sign

#### Patience upon hardship

Allāh ﷻ tested Ayyūb عليه السلام with calamities and said about him:

1

﴿إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نَعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ﴾

**“Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].”**

Surah Sād: 44

Allāh ﷻ said:

2

﴿وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾

**“Be patient ‘O Prophet’, for your patience is only with Allah’s help. Do not grieve over those ‘who disbelieve’, nor be distressed by their schemes.”**

Surah Al-Nahl: 127

Yahyā Ibn Mu’ādh عليه السلام said:

3

"في جوف المحبة احتمال المكروهات"

**“In the stomach of love is to tolerate hardships.”**

Shu’ab al-Īmān 2/13

He also said:

4

"حقيقة المحبة: أنها لا تزيد بالبر ولا تنقص بالجفوة"

**“The reality of love is that it does not increase with good conduct and decrease with pain.”**

Shu’ab al-Īmān 1/383

The true meaning of love is that a person loves Allāh whether Allāh gives them something or takes something away.

#### Fifth Sign

#### Does not give anything preference over the love of Allāh

This person does not give precedence to anything over the love of Allāh and His Messenger ﷺ.

In the famous narration, ‘Umar عليه السلام said:

1

"يَا رَسُولَ اللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ كُلِّ شَيْءٍ إِلَّا مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى أَكُونَ أَحَبَّ إِلَيْكَ مِنْ نَفْسِكَ. فَقَالَ لَهُ عُمَرُ فَإِنَّهُ الْآنَ وَاللَّهِ لَأَنْتَ أَحَبُّ إِلَيَّ مِنْ نَفْسِي. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْآنَ يَا عُمَرُ."

**“O Allah's Messenger (ﷺ)! You are dearer to me than everything except my own self. The Prophet (ﷺ) said: No, by Him in Whose Hand my soul is [you will not have complete faith] till I am dearer to you than your own self. Then ‘Umar said to him: Now, by Allāh, you are dearer to me than my own self. The Prophet (ﷺ) said: Now, O ‘Umar.”**

Ṣaḥīḥ al-Bukhārī 6632

True sign of love is that a person does not give precedence to anything over Allāh and His Messenger ﷺ.



The poet said:

تَعْصِي الْإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ      هَذَا مَحَالٌ فِي الْقِيَاسِ بَدِيعُ  
لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ      إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعُ

You disobey Allāh and make apparent His love  
...  
this is an illogical absurdity

Had your love been truthful you would have obeyed Him  
...  
Verily, the lover obeys the one they love

Abū al-Husayn Ibn Mālik ؓ was asked; what is the sign of love? He said:

2 "ترك ما تحب لمن تحب"  
“Leaving off that which you love for the one you love.”  
Shu’ab al-Īmān 1/381

An important point to note is that sins do not negate the foundation of love, but rather negate its completeness. For love is similar to Īmān; it has that which is foundational, obligatory and recommended. Those who commit major sins such as drinking alcohol are lacking in the obligatory completeness of love, but still have the foundational love.

The evidence for this is the following:

3 "أَنَّ رَجُلًا، عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُمَّ الْعَنَهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَلْعَنُوهُ، فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ"

“During the lifetime of the Prophet (ﷺ) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (ﷺ) laugh. The Prophet (ﷺ) lashed him because of drinking [alcohol]. And one-day he was brought to the Prophet (ﷺ) on the same charge and was lashed. On that, a man among the people said: O Allah, curse him! How frequently he has been brought [to the Prophet (ﷺ) on such a charge]! The Prophet (ﷺ) said: Do not curse him, for by Allāh, I know for he loves Allāh and His Apostle.”

Ṣaḥīḥ al-Bukhārī 6780

Ibn Hajar said:

4 "وَفِيهِ أَنْ لَا تَنَافِيَ بَيْنَ ارْتِكَابِ النَّهْيِ وَثُبُوتِ مَحَبَّةِ اللَّهِ وَرَسُولِهِ فِي قَلْبِ الْمُرْتَكِبِ لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ بَأَنَّ الْمَذْكُورَ يُحِبُّ اللَّهَ وَرَسُولَهُ مَعَ وُجُودِ مَا صَدَرَ مِنْهُ وَأَنَّ مَنْ تَكَرَّرَتْ مِنْهُ الْمَعْصِيَةُ لَا تُنْزَعُ مِنْهُ مَحَبَّةُ اللَّهِ وَرَسُولِهِ"

**“From this it shows that committing sins does not negate the love of Allāh and His Messenger from the heart of the sinner, because the Prophet ﷺ informed us that the person mentioned loves Allāh and His Messenger whilst in the presence of what he committed and that the repetition of sins does not remove from the person the love of Allāh and His Messenger.”**

Fath al-Bārī 12/87

### Sixth Sign

### Consistent upon the remembrance of Allāh

A sign that a person loves Allāh is that they are consistent upon remembering Him. Their tongue does not become dry from the remembrance of Allāh.

Mālik Ibn Dīnār ؓ said:

1

**"علامة حب الله دوام ذكره؛ لأن من أحب شيئاً أكثر ذكره"**

**“A sign of loving Allāh is consistently remembering him; for when a person loves something they remember it a lot.”**

Shu’ab al-Īmān 1/388

Allāh commanded His servants to remember Him in the times when they were most fearful:

2

**﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾**

**“O believers! When you face an enemy, stand firm and remember Allah often so you may triumph.”**

Surah Al-Anfāl: 45

### Seventh Sign

### When they remember Allāh their hearts tremble and eyes water out of fear of Allāh

Allāh ﷻ said:

1

**﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾**

**“The ‘true’ believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.”**

Surah Al-Anfāl: 2

### Eight Sign

### Anger for the sake of Allāh

A person feels jealous when Allāh’s boundaries are exceeded. They have protective jealousy over the religion. This is a protective jealousy whose love and hate is based upon the religion. They cannot bare to see acts of disobedience and try to stop these from occurring as the one who loves Allāh is not pleased with this.

### Ninth Sign

### Loving the speech of Allāh

‘Abdullāh Ibn Mas’ūd ؓ said:

1

**"مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ أَنَّهُ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَلْيَعْرِضْ نَفْسَهُ عَلَى الْقُرْآنِ فَإِنْ أَحَبَّ الْقُرْآنَ فَهُوَ يُحِبُّ اللَّهَ عَزَّ وَجَلَّ فَإِنَّمَا الْقُرْآنُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ"**

“Whoever loves to know whether they love Allāh then they should present themselves to the Qur’ān. If they love the Qur’ān then they love Allāh. For verily, the Qur’ān is nothing except the speech of Allāh.”

Al-Sunnah by ‘Abdullāh Ibn Ahmad 125

Tenth Sign

They are sad regarding that which they have missed from righteous actions

A person is saddened by that which they have missed of obedience to Allāh.

‘Ā’ishah mentioned about the Prophet ﷺ:

1

”كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ وَكَانَ إِذَا نَامَ مِنَ اللَّيْلِ أَوْ مَرِضَ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً”

“When the Messenger of Allah (ﷺ) decided upon doing any act, he continued to do it, and when he slept at night or fell sick he observed twelve rak'ahs during the daytime.”

Ṣaḥīḥ Muslim 746



# Means to Attain the Love of Allāh

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*Chapter Four*

1 ● Reciting the Qur’ān with contemplation and understanding

Allāh ﷻ said:

1 ﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا﴾  
“Do they not then reflect on the Quran? Or are there locks upon their hearts?”  
Surah Muhammad: 24

2 ﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ﴾  
“This is a blessed Book which We have revealed to you O Prophet so that they may contemplate its verses, and people of reason may be mindful.”  
Surah Sād: 29

Hudhayfah رضي الله عنه said:

3 "صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقْرَةَ فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ . ثُمَّ مَضَى فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى فَقُلْتُ يَرْكَعُ بِهَا . ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا يَقْرَأُ مُتَرَسِّلاً إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ"  
“I prayed with the Messenger of Allah (ﷺ) one night and he started reciting al-Baqarah. I thought that he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole [surah] in a rak'ah, but he proceeded and I thought he would perhaps bow on completing [this surah]. He then started al-Nisā, and recited it; he then started Āl-‘Imrān and recited leisurely. And when he recited the verses which referred to the Glory of Allah, he glorified [Allāh], and when he recited the verses which are supplications, he supplicated, and when he recited the verses dealing with protection from the Lord, he sought protection.”  
Ṣaḥīḥ Muslim 772

Ibn ‘Abbās رضي الله عنه said:

4 "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَرَأَ {سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى} قَالَ: سُبْحَانَ رَبِّي الْأَعْلَى"  
“The Prophet ﷺ when he would recite {Glorify the Name of your Lord, the Most High} he said: Glory be to the Lord the Most High.”  
Sunan Abī Dāwūd 883

2 ● Performing righteous actions and abandoning sins

Ibn Hajar said:

1 "محبة العبد لله تحصل بفعل طاعته وترك مخالفته"  
“The slave gains the love of Allāh when they perform obedience and leave of disobedience.”  
Fath al-Bārī 1/61

Yahyā Ibn Mu’ādh رحمته الله said:

2 "ليس بصادق من ادعى محبة الله ولم يحفظ حدوده"  
"One who claims to love Allāh but does not safeguard His boundaries is not truthful."

Kalimah al-Ikhlās 32

3 Performing voluntary acts

It is narrated upon the authority of Abī Hurayrah رضي الله عنه that Allāh’s Messenger صلى الله عليه وسلم said:

1 "إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحِبُّهُ فَإِذَا أَحَبَّهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْطِيَنَّهُ وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ"

“Allah said: Whoever shows hostility to a friend of Mine, I have declared war upon him. My servant does not grow closer to Me with anything more beloved to me than the duties I have imposed upon him. My servant continues to grow closer to Me with extra good works until I love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask something from Me, I would surely give it to him. Were he to ask Me for refuge, I would surely grant it to him. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death and I hate to displease him.”

Ṣaḥīḥ al-Bukhārī 6502

4 Increase in the remembrance of Allāh

Allāh سبحانه says:

1 ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾  
"O believers! When you face an enemy, stand firm and remember Allah often so you may triumph."

Surah Al-Anfāl: 45

Allāh praised the people of remembrance and the Prophet صلى الله عليه وسلم told us that they are at a higher station than the people of Jihād.

Allāh سبحانه sanctioned Dhikr after acts of obedience.

After fasting, Allāh سبحانه said:

2 ﴿وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ﴾  
"so that you may complete the prescribed period and proclaim the greatness of Allah for guiding you, and perhaps you will be grateful."

Surah Al-Baqarah: 185



After Hajj, Allāh ﷻ said:

3 ﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ﴾  
“And when you have completed your rites, remember Allah.”  
Surah Al-Baqarah: 200

After prayer, Allāh ﷻ said:

4 ﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ﴾  
“When the prayers are over, remember Allah—whether you are standing, sitting, or lying down.”  
Surah An-Nisā: 103

After Jumu’ah, Allāh ﷻ said:

5 ﴿فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾  
“disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.”  
Surah Al-Jumu’ah: 10

Therefore, Dhikr is from the greatest matters which lead to the love of Allāh.

5 ● Giving precedence to that which Allāh loves

A person gives preference and precedence to that which Allāh loves, whilst leaving off that which their soul may desire although it is displeasing to Allāh.

6 ● Observing the blessings of Allāh

Allāh ﷻ says:

1 ﴿وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾  
“If you tried to count Allah’s blessings, you would never be able to number them.”  
Surah Ibrahīm: 10

2 ﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾  
“For each one there are successive angels before and behind, protecting them by Allah’s command.”  
Surah Ar-Ra’d: 11

3 ﴿قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ﴾  
“Ask ‘them, O Prophet’: Who can defend you by day or by night against the Most Compassionate?”  
Surah An-Anbiyā: 42

4 ﴿فَاللَّهُ خَيْرٌ حَافِظًا ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾  
“But ‘only’ Allah is the best Protector, and He is the Most Merciful of the merciful.”  
Surah Yūsuf: 64

It has been narrated upon the authority of Abī Mūsā رضي الله عنه that the Prophet ﷺ said:

5

"لَيْسَ أَحَدٌ - أَوْ لَيْسَ شَيْءٌ - أَصْبَرَ عَلَى أَذَى سَمِعَهُ مِنَ اللَّهِ، إِنَّهُمْ لَيَدْعُونَ لَهُ وَلَدًا، وَإِنَّهُ لَيُعَافِيهِمْ وَيَرْزُقُهُمْ"

"None is more patient than Allāh against the harmful saying. He hears from the people they ascribe children to Him, yet He gives them health and [supplies them with] provision."

Ṣaḥīḥ al-Bukhārī 6099

7

Learning the Names of Allāh and His Attributes

‘Utbah said:

1

"من عرف الله أحبه"

"Whoever knows Allāh will love Him."

Hilyah al-Awliyā 6/236

Al-Qāsim al-Jaw’ī said:

2

"أصل المحبة: المعرفة"

"The foundation of love is to know."

Hilyah al-Awliyā 9/323

When one knows Allāh they will love Him.

8

Humbling and surrendering oneself to Allāh

This will increase ones love of Allāh and it is one of the greatest ways to attain the love of Allāh.

9

Waking up during the last third of the night

Allāh descends during the last third of the night and therefore this is a time to be awake, pray, supplicate and beseech Him.

1

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾

"They abandon their beds, invoking their Lord with hope and fear, and donate from what We have provided for them."

Surah As-Sajdah: 16

2

﴿أَمْ مَنْ هُوَ قَانِتٌ آتَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

"Are they better or those who worship 'their Lord' devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, 'O Prophet': Are those who know equal to those who do not know?"

Surah Az-Zumar: 9

10

Reading from the Mushaf

‘Abdullāh Ibn Mas’ūd رضي الله عنه said:

1

"من سره أن يحب الله ورسوله فليقرأ في المصحف"  
“Whoever wants to know that they love Allāh and His Messenger then they should read the Mushaf”



# The Fruits of Loving Allāh

*Chapter Five*

## 1 Entering Paradise and being distanced from the Fire

If there was nothing gained from the love of Allāh except that it leads to being protected from the Fire then this would be enough for a slave to not turn to anything else other than it.

## 2 Attaining the love of Allāh

The Prophet ﷺ said:

"قال الله عز وجل: وَجِبْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ"

**“Allāh said: My love is for those who; love each other for My sake, sit with one another for My sake, visit each other for My sake and who share for My sake.”**

Musnad Ahmad 22083, and authenticated by al-Hākim and agreed by al-Dhahabī

It has been narrated on the authority of Abī Hurayrah ؓ that the Prophet ﷺ said:

"أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا فَلَمَّا أَتَى عَلَيْهِ قَالَ أَيْنَ تُرِيدُ قَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ . قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ أَتَى أَحَبَّهُتُهُ فِي اللَّهِ عَزَّ وَجَلَّ . قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَّتُهُ فِيهِ"

**“A person visited his brother in another town and Allāh deputed an Angel to wait for him on his way and when he came to him he said: Where do you intend to go? He said: I intend to go to my brother in this town. He said: Have you done any favour to him? He said: No, except this that I love him for the sake of Allāh, the Exalted and Glorious. Thereupon he said: I am a messenger to you from Allāh: [to inform you] that Allah loves you as you love him [for His sake].”**

Ṣaḥīḥ Muslim 2567

It has been narrated by Anas Ibn Mālik ؓ that Allāh’s Messenger ﷺ said:

"مَا تَحَابَّ رَجُلَانِ فِي اللَّهِ إِلَّا كَانَ أَحِبَّهُمَا إِلَى اللَّهِ عَزَّ وَجَلَّ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ"

**“There are no two people who love each other for the sake of Allāh except the more beloved to Allāh is the one who has more love than their companion”**

Mu’jam al-Awsat by al-Tabarānī 2899 and authenticated by al-Albānī

‘Ā’ishah said:

"أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، وَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِ فَيَخْتِمُ بِ - {قُلْ هُوَ اللَّهُ أَحَدٌ} فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: سَلُوهُ لَأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ. فَسَأَلُوهُ فَقَالَ لَأَنَّهَا صِفَةُ الرَّحْمَنِ، وَأَنَا أَحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَخْبِرُوهُ أَنَّ اللَّهَ يُحِبُّهُ"

**“The Prophet (ﷺ) sent [an army unit] under the command of a man who used to lead his companions in the prayers and would finish his recitation with: Say [O Muhammad]: He is Allāh, the One. When they returned, they mentioned that to the Prophet. He said: Ask him why he does so. They asked him and he said: I do so because it mentions the qualities of the Beneficent and I love to recite it. The Prophet said: Tell him that Allah loves him.”**

Ṣaḥīḥ al-Bukhārī 7375 and Ṣaḥīḥ Muslim 813

Also, it has been narrated by Abī Tufayl that he said, that I heard ‘Alī ؓ , when they asked him whether Dhul-Qarnayn is a Prophet, he said:

"كان عبداً صالحاً، أحب الله فأحبه"

**“He was a pious slave, he loved Allāh, so Allāh loved him”**

Tafsīr al-Tabarī 8/270

### 3 The people will praise that individual

Anas Ibn Mālik رضي الله عنه said:

"مر بجنّازة على رسول الله صلى الله عليه وسلم فقال أثنوا  
عليها فقالوا كان ما علمنا يحب الله ورسوله وأثنوا عليه خيرا"

**"A burial came by the Prophet ﷺ and he said: praise this one.  
They said: From our knowledge he loved Allāh and His Messenger.  
So they praised him with good"**

Musnad Ahmad 13062 and authenticated by al-Albānī

### 4 Protection from the curse of Allāh

‘Umar Ibn al-Khattāb رضي الله عنه mentioned:

"أَنَّ رَجُلًا، عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ اسْمُهُ عَبْدَ اللَّهِ، وَكَانَ يُلَقَّبُ حِمَارًا، وَكَانَ يُضْحِكُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ جَلَدَهُ فِي الشَّرَابِ، فَأُتِيَ بِهِ يَوْمًا  
فَأَمَرَ بِهِ فَجُلِدَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ اللَّهُمَّ الْعَنَهُ مَا أَكْثَرَ مَا يُؤْتَى بِهِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
لَا تَلْعَنُوهُ، فَوَاللَّهِ مَا عَلِمْتُ أَنَّهُ يُحِبُّ اللَّهَ وَرَسُولَهُ"

**"During the lifetime of the Prophet (ﷺ) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (ﷺ) laugh. The Prophet (ﷺ) lashed him because of drinking [alcohol]. And one-day he was brought to the Prophet (ﷺ) on the same charge and was lashed. On that, a man among the people said: O Allah, curse him! How frequently he has been brought [to the Prophet (ﷺ) on such a charge]! The Prophet (ﷺ) said: Do not curse him, for by Allāh, I know for he loves Allāh and His Apostle."**

Ṣaḥīḥ al-Bukhārī 6780

Ibn Kathīr said:

"دل على أن من لا يحب الله ورسوله يلعن"

**"This shows that the one that does not love Allāh  
and His Messenger is cursed"**

Tafsīr Ibn Kathīr 1/272

This is the reverse understanding of the narration.





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